1: Hoebel E-5 (1933) 1940 NO6 Comanche NO6

Neighbors observed that these helpers in grief "wailed a dead person until they received sufficient gifts from the man's relatives to stop. For instance," he continues, "if a man wants a favorite horse belonging to the brother of the deceased, he continues crying until he obtains it." Not only the deceased's estate, but the whole family property was drawn upon. If the death occurred in battle, then the demands of wailing and the value of gifts received were enlarged with the result that "from the liberality with which they dispose of their effects on all such occasions of the kind, it would induce the belief that they acquire property merely for the purpose of giving it to others."[6]

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This is the picture of Comanche disposal of an estate as it appears to be. Actually, there were undoubtedly manifold deviations and variations towards either extreme. The patterns of disposal were nebulous and not well fixed.[7]

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Nothing could better reveal the difficulty of evaluating the material which confronts us than the prevailing notions as to what happened in the disposal of the herd of horses belonging to A Big Fall By Tripping. On three points all the stories agree: he had waxed so fat that no horse could carry him, hence he was dragged from place to place on a good, strong travois; when he died he was too big to move to the mountains, so they dug a hole within his tipi and dumped him in; he left an estate of one thousand to fifteen hundred horses—all white. Concerning the settlement of the estate our four accounts diverge.

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[6] Neighbors, *ibid.*, pp. 133–134.

[7] Professor Ralph Linton has acutely described the confusion and conflict in Comanche inheritance practices, laying emphasis upon the dynamics of cultural change. "... in 1870–1880 the practices of the Comanche with regard to inheritance were in a chaotic condition. There is good reason to believe that the whole problem of inheritance was new to the culture. The Plateau tribes from whom the Comanche had separated themselves when they entered the Plains were accustomed to destroy all a man's property at his death. This entailed few hardships and no serious economic loss, since property was limited to clothing and a few weapons and utensils. When the Comanche took over the Plains culture and acquired horses, inheritance became a real problem. Some individuals owned very large herds, in one case 2,000 animals. To slaughter the entire herd at the death of the owner was strongly against native sentiment and also prejudicial to the interests of the tribe. Since animals were freely loaned, several individuals might be dependent upon one man's herd for their mounts and would be seriously handicapped in hunting and war if these were killed. Stories indicate that there were some cases of wholesale killing during the early period, but by 1870 it had become customary to kill only a man's favorite horses and distribute the rest among the surviving relatives. No rules governing this distribution had been developed, with the result that there was usually hard feeling among the heirs." Linton, *The Study of Man*, pp. 297–298.

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10:Horn T-3 (1836-1837) 1955
NO6 Comanche NO6

755 the patient and spirt the water from their mouths in his face, and affectionately enquire if he is better. Should the poor creature answer in the affirmative, [152] (which is not often the case, as might well be supposed,) they attest their joy in the most ludicrous [764] manner; but if the patient dies at this, or at a subsequent period of his illness, he is interred in [757] the grave already dug at his door. The treatment is the same in the case of either sex, and they do not administer any kind of medicine. When a man 764 is buried, they put his gun, powder and ball, bow 768 and arrows, into the grave with him; and when a woman dies, they bury her as above stated, and then burn her tent and all she had; after which, ● 766 they join together and build the family a new one. When a young child dies, they bury it lashed to the board on which they carry it.

765 But no pen can describe the extent of their wail- 152 ings for the dead. When they return after a long absence, they alight from their beasts, and their women immediately turn them out, and then come and sit down at a respectful distance. Not a word of any kind is spoken by any one; the whole company is seated with the utmost silence. At length, without uttering a word, they begin to cry, and continue in this kind of exercise until it rises to a high pitch; when one of them suddenly stops, rises from his seat, and addresses the company, who at once give him their attention, while he tells them, in substance, that they have met together once more